

A
S E R M O N

Preached before the Right Honorable

Lord Mayor

A N D
A L D E R M E N

OF THE
CITY of LONDON

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J A N U A R Y 30th 1678

By *Henry Hesketh* Rector of *Charlewood* in
Surrey.

L O N D O N

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SE R M O N

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And David lamented with this lamentation over Saul, and over Jonathan his son.

Also he bad them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.

AMong all Nations in the World, that have been blessed with any sober sense of things; we shall find this ever to have been a fixed and constant Custom, to signalize times of extraordinary Occurrences with some special Marks and Characters, which might commend them to more than common observation, judging it very becoming and proper, that such Times should not pass only in the common crowd, but that as the Accidents of them were extraregular, so mens entertainments thereof should be according.

And on the other hand, Seasons of great sufferings, and signal disasters, have been spent in, and afterwards remembered by deep and afflictive resentments;

ments; and these men have called Fasts, and marked them in their Calendars for Times of publick Mourning.

This is a Custom, which as it may serve to many excellent ends of Prudence, and advance many great Purposes of publick Good; so it seems to carry a good tincture of Religion upon it, and to derive a sufficient warranty from it.

For since it ought to be the care, as well as it is much the duty of all good men, that have a due veneration of God, and any becoming sense of a Divine Providence superintending the World, and all the affairs of men in it, to permit the passages of no day to pass unobserved, it will much more become matter of their care, not to suffer extraordinary and signal Disposes of Providence to do so: Especially since God intends all these things as Lessons and Instructions to the World, to awaken men to due thoughts of Himself, and more concerning regards to their own Duty.

It is therefore laid down in holy Scripture as a sure character of an evil man, to be regardless and unobservant of Gods common judgements, but it is a rank sign of Irreligion, and next to an Atheistical contempt of God, not to be deeply affected, when his hand is lifted up in greater chastisements, and not to entertain a very humble sense of his severer Inflictions.

It is the just Honour of this day, that
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its Institution is founded upon all these great Reasons of Prudence and Religion, and warranted by Precedents among all sober Nations of Prudence, to impress (by the observation of it) upon men the deeper sense of the sad accidents thereof, and of Religion, in entertaining such great afflictions with those humiliations and tears, which both they, and the sins of this Nation, that occasion'd them, do most justly call for. --- And it will be no prejudice nor disparagement to it, to observe, that it stands warranted by precedent, and may plead its vindication from the suitable practice of the best and wisest, and most religious persons in all Ages of the World, and particularly of one no less eminent for all these, then *David*, the Prophet as well as King, who upon the sad news of the tragical death of *Saul*, effected by the Arms of the Philistins, upon those unhappy plains of *Gilboa*, lamented over him, with this lamentation following, *Also he bad them teach the children of Judah the use of the bow : behold it is written in the book of Jasher.*

In which words I take notice of these three principal Observables.

1. *David's instituting a Form of Lamentation for the death of Saul, King of Israel. And David lamented with this lamentation over Saul, and over Jonathan his son.*

2. His enjoying the people to be taught to

joyn with him in it. *Also he bad them teach the children of Judah the use of the bow.*

3. His recording of it for the Notice and Imitation of successive Generations. *Behold it is written in the book of Jasher.*

Of all which three observables (I shall beg patience) while I speak something.

1. In their more independent and absolute sense, or at least only as they relate to their own matter, and are a History to us of what is past and gone.

2. In their relative sense, and as they have an aspect upon us, and the business of this day; in which sense we may call this, the Application of the matter of them to our selves.

First, I begin with them in the first sense, and therein with

1. The first observable in them, *David Instituting a Form of Lamentation for the death of Saul. And David lamented with this lamentation over Saul, and over Jonathan his son.*

In speaking to which I do not desire to be interrupted with the clamorous objection of this age, against all publick Forms in any thing relative to Divine Service.

It is very well, and a happy thing, that the great starters of the dispute have sufficiently confuted their own Maximes: and the imposing a publick Directory, will make ridiculous all general Arguments against Liturgy. It

It is sufficient, that the Institution of this stands warranted by, and may claim a right in all those great Reasons for a standing Liturgy, which yet do, and I am confident will stand up assail'd, to the great dissolution. And if there be any man that thinks otherwise, he hath now a fair opportunity to signalize himself, and gain the reputation of a daring *Goliath*, by challenging all the Armies of *Israel*: and I little doubt, but he shall meet with the fate of his great Denominator, and I am the more confirmed herein, because here is a *David* that stands ready to take up the Gantlet.

And it may not perhaps be impertinent or unpleasant to observe, that, as if there were some secret Magick or Charm in the name of *David*, all that relates to him hath never been controverted; and of all the parts in the Liturgy, the Psalms, the Metrical composures of *David* (which are so great a part of it) have least of all been disputed, and I cannot guess at a reason of this, unless it be that their pretences to the Spirit, would hence have received their own confutation; and all men see it was not the Spirit of God that acted them; for there is no doubt but that can indite Metre, as well as harangues in Prose, but their fears of this, would never permit them yet to put it unto tryal.

But I pass all this, and proceed to consider this *Springall*: in the consideration of which we

shall meet with a complication of Reasons; every one of which might justly occasion a lamentation.

1. For first to dye, to leave these splendid habitations for a cold grave, to leave dear friends to converse with putrefaction and rottenness, to have these beautiful Piles tumbled into confusion and dust, to have our vast Possessions and Manors shrunk up into a few feet of Earth, a pitchy Sheet, and a strait Coffin, are to most men living sad stories, and the thoughts of them rarely entertain'd without sighs and a tear. Mourning is therefore one attendant always upon Funerals: Amongst the Jews there was always a set of common Mourners, that their mourning might be more solemn, and their lamentations more affective, and I find it threatned as a judgement to *Jehojakim*, that he should have an inglorious and contemptible Burial, and should have none to make formal lamentation for him, *Jer. 22. 18.*

And whoever consults the Genius of the Christian Religion, will find its compassions are as great, its affections as quick, and its sense as tender, as before; and all its designs in this case is not to dam up the Fountain, but take care that it flow only in due measures; not that we sorrow not at all, but that we sorrow in due proportions, according to the measures of faith, and with the abatements and intermixtures of Christian hope, for that I take to be the meaning of that limitation

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tion in the Apostolical Canon, *That ye sorrow not as the Gentiles, which have no hope,* 1 Theff. 4. 13.

But this is but a small matter, and the least of these considerations; for if death be just matter of Lamentation, certainly the death of a King is much more so, when the Tall Cedars bow, and the strong Oaks crack, and are made to stoop low, and compelled to lie prostrate upon the breast of their common Mother; then as the storm is more strong, so it is more awakening, and summons the most serious regards and most real resentments.

And so it is also in this matter, for when death knocks but at the common door, the Mourners strike but the common key; but when it rifies Palaces, and enters into the Chambers of Kings, and those that are gods die like men, and fall equal Trophies to this rude Conqueror, and are dragged after the wheels of his triumphing Chariot, there you shall see always the Scene is, dressed with all the solemnities of the deepest sorrow, the croud of Mourners is great, and the Herald's skill is needful to marshal the troops, and to preserve order in the great confusion.

And this wants not good appearances of reason, to plead its justification, for as the wise Jews accounted *David* worth ten thousand of them, & his life of more value than the lives of thrice so many thousand of common persons. So indeed have all wise & civilized Nations accounted after the same
rate,

rate, and as they have solemnized the *Natalitia* of their Kings with all expressions of publick joy, so they have observed the days of their death with as great demonstrations of Mourning, when *David* in solemn manner lamented the death of *Abner*, he gave a sufficient reason he thought for it; in saying, *Know ye not that there is a Prince and a great man fallen this day in Israel*; and certainly if the fall of a Prince, much more the fall of a King also will warrant mourning, and if *David* might justly lament the death of *Abner*, he might more justly do so upon the death of *Saul*.

But this also is much short of what yet remains unconsidered; for if the death of Kings be just matter of sorrow, then the more untimely and violent, and preternatural the death is, the more afflictedly ought it still to be resented.

When the Taper dies regularly, having consumed all its oyl, and exhausted all its store of moysture, it expires quietly, and no man is much concerned at it, but when it meets with an interruption by the rude caresses of an impetuous blast, then its snuff grows offensive, and all men take notice of it, and are concerned at the disaster.

And so it is with Kings in this case, when they come into their Sepulchers as shocks of corn fully ripened and in their season, as *Eliphaz* elegantly, *Job* 5. 26. when they die the common death of all men, and go down to the grave in a good old age,

age, having honourably passed all the stages and periods of humane life, there we pay them commonly but a common tribute, and drop a tear upon their Hearse, and bewail them upon the stock of common frailty, and our grief that they are gone receives a just abatement from the remembrance that God spared them to us so long; but when these fall like untimely fruit shaken by an unseasonable violent unkind wind; there the chanel's are full, the streams run high, the Accents are deep, the Minstrels strike the dolefullest note, and (as it is said of *David* here) men commonly ever exceed in their expressions of grief, for so when good *Josiah* fell by the Arms of the *Assyrians* at the River *Euphrates*, the people lamented the sad Accident at *Megiddo*, with a sorrow that for the greatness of it became proverbial.

And yet the greatest of these considerations is behind; for if all these things happen without any fault or concurrence of ours, then our sorrow even from thence receives a great extenuation, but if we have any ways been contributive to the mischief, or been negligent, and failing to do our utmost towards preventing of it, then indeed our sorrow is much more just, yea it is necessary.

I put these two together in one period and consideration you see; and truly I do not know well how to part, or distinguish betwixt them, for though it be certain that there is a difference be-

twixt them absolutely considered; and he that actually embrates his hands in blood, is more guilty than he that passed by, and did not endeavour to rescue, though even he be greatly guilty also.— Yet in this case I am now upon, there is little or no difference at all, for Subjects are as equally obliged to assist their Kings in all straits and dangers, as not to resist, or rise up against them to bring them into the same, and their failure in the first is as criminal as doing the second, and only differs from it, as the cause from the effect, for therefore some men are encouraged to attempt the latter, because others are negligent and failing in the former, upon which reason it is certain if either exceed in guilt, it is the former.

I take this occasion to discourse a little this matter, because of a great and a most dangerous mistake that I observe to be Epidemical and common about it.— For as some men boast they obey the Law, if they quietly submit to the penalty and pay the forfeiture, as well as he that performs the positive duty, for the neglect of which the former penalty is threatned.— So other men are apt to commend their Loyalty as much for not resisting, as others do theirs, for protecting their King.

But as the former of these is an Error, than which few are more dangerous as to the honor and power of Laws, or more wholly defeating of the great end of them, which is that their sanctions
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may be obeyed, and the things done that they en-
 joyn, for which cause it is that penalties are an-
 nexed, not as ends of the Law, but as motives to
 engage to compliance therewith.---From whence
 we may take just occasion to detect the sophistry
 and vanity of that common distinction of obedi-
 ence into active and passive, upon the strength of
 which many men hope to clear themselves from
 rebellion and disobedience.--- I have many times
 wondred at learned mens accepting this distinc-
 tion, but not at all at their pains to solve these
 mens pretences for themselves, when they have
 admitted it; and therefore I think it needful first
 to detect the fallacy of it, and then all the argu-
 ments from it, are their own confutations, and I
 cannot but think a small matter may suffice to do
 it: for I do not know how ever to trust my own
 faculties in judging of any one thing in the
 world, if passive obedience be not a contradiction
 in the adjunct.--- And that both as to the words
 themselves, about which plain evidence super-
 sedes all dispute, and as to the substrate matter,
 or thing signified by them; for I would gladly be
 told, whether any man suffer for obeying the
 Law, or violating it? No man can pretend he doth
 it for the first; and to confess the latter, and yet
 pretend obedience, is to pretend that he obeys the
 Law, when he confesseth he violates it; and I think
 a contradiction cannot be plainer in any instance.

This I take to be certain, the end of the Law is obedience, and the annexing penalties, is but an Art to engage to it, and the suffering it consequential only upon transgression ; and for men to pretend that the Law is equally fulfilled when the forfeiture is paid , as when the condition is performed, is the same thing as to say, that he that is broken upon the wheel for Murther or Parricide, obeys the fifth and sixth Commandments, as well as he that honours his Father , and never did any kind of violence to his Neighbour.

Besides it will fix the most reproachful character upon all Legislators whatsoever, and make them little better than so many Tyrants or Devils, in making Laws which if those under them obey , they are pleased , but if they transgress and suffer, they are still as well pleased. It was the just reproach of *Draco's* Laws, that they were writ in blood , but this is greater to all Laws, for it makes them to design blood. I confess it is necessary to vindicate the honour of Laws, to inflict penalties for the breach of them ; but I take it, this is not at all the end of them. I have much more to say to this subject, but that the digression would be too unbecoming.

Now the truth is, just such a mistake as this is about Subjection to Laws, there is also about Loyalty & Subjection to Kings, and it is every jot as pernicious to the safety of Kings, as the other is to
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the honour of Laws; for some men are as apt to claim the honour of Loyalty, if they do not actually resist their King, as others are that venture their lives and fortunes to assist and vindicate them against those that do resist them. But how pernicious this is to the safety of Kings, and how contrary to the true notion of Loyalty, will soon be made appear.

For if Subjects be only obliged to the first, and discharge their duty in it, I would fain know how the safety of Kings shall be assured, and who shall be obliged to assert them against violence and Treason? All Nations have ever held the Persons of Kings to be sacred, and accounted it their duty to protect them from all dangers, and therefore have judged it needful to have Septs and Guards still about them. But according to this doctrine all this is needless; but the Apologue tells us, who they were that would perswade the Sheep to discard their Guard. And it is easie to see into the designs of all such perswasions.

Besides Loyalty is a nobler thing, and in what breast soever it breaths, will put a man upon endeavouring when need is, to defend his King, as well as forbearing to do him violence; and he that considers those Oaths that Subjects bind themselves in to Princes, will clearly see that thereby they are obliged not only not to do violence to them themselves, but to do all that in them

lieth, that others also may not do it, and it is treason when the King sets up his Standard for his defence, not to repair unto it. And where duty is tied on men by Oaths, there to fail in it, is not only common guilt, but died with perjury.

And if it were otherwise, we should make Loyalty a pitiful poor sneaking thing, and give Kings infinitely less power over their Subjects, than every petty Master hath over his Servants; for thus much every such person expects from him that serves him, that he should not only not do him wrong himself, but to his power endeavour that none else may; and every man will condemn him for a wicked servant, that fails to do thus: and why a Subject in the like case is not equally criminal, will be hard to show.

Those famous Stories in the Annals of all Ages, of Subjects that have interposed their own bodies, betwixt danger and their Kings, and received wounds themselves, that were lighting upon them, and thereby purchased to themselves a little kind of eternity, while the Records of time last, are clear Evidences of thus much, that in all those Ages this hath been counted the Duty of Subjects, and those have been signalized for happy, that have had opportunity of doing it.

Thus *Abisbai's* succoring *David* against the intents of *Ibbi-Benob* the Giant, is recorded in holy Scripture, and all the people congratulate the fact,

fact, and vow never to permit their King to come again into the like danger, and will rather fight his Battels without his Conduct, than expose him to any hazard at all, and you shall scarcely meet with any considerable History, wherein there are not many parallel instances recorded.

And whoever shall please to read the story of *Antius Restio* his Servant, when his Master was proscribed by the Roman Triumvicate, as it is recorded by that excellent Patrician *Valerius Maximus*, will be able to make this Observation, that great harshness, and unkindness in a Master, do not discharge the Servant from this Duty, for that Servant had receiv'd some extraordinary marks of an undeserved displeasure; and yet for all that, thought it his Duty, when other Servants were contriving for themselves, to contrive what he could for the safety of his Master, which he happily effected by a very prudent stratagem.

And therefore it was a pitiful excuse, that a Gentleman made for his disloyalty to the late King, by seeking to justify his treason, because his Majesty once in haste switched him, for crossing his way, as he was riding hard at Hunting. And yet his greatest Enemies could never pretend any such shew of unkindness; and I am confident in believing, he never did any man more harm.

But now according to the Doctrine I am opposing

posing, all these stories should be cancelled, and expunged out of History, the Honour of Triumph should be denied to those Worthies, and their Merits equalled to theirs, who could unconcernedly behold the danger of their Kings, and stand quietly by, with their Arms folded up, and their Hands in their Bosom.

But it is too great an honour to so dull a Doctrine, to stay so long in its confutation, any degree of Honour will detest and abhor it. And as the Loyalty of those Persons, who were so happily instrumental in that Miracle of our present King's strange preservation, will be remembred with Eulogies, and Blessing, and Honour, as long as Loyalty rests in the Bosom of this Nation: So it will be an evidence to the World, that all true Englishmen abhor such a thin and base loyalty, as shall think it enough to abstain only from offending, but not to interpose at all in defending their King.

But I return to the matter before us in the Text, and from what hath been said, we may safely infer, that if it were thus, *David* might well lament *Saul's* death; that is, if he had either been contributive directly to it, or failing in his endeavours to prevent it.

For all the former considerations made this matter but an infelicity; but this renders it a great guilt, and therefore justly to be sorrowed for,

for, we may justly sorrow for our miseries : but when we pull down these upon us by our own sins, we may much more do so ; we lawfully may lament our infelicities, but we needs must lament our sins.

Now thus (it is too evident) it was with *David* in this case, for first he had been actually in arms against *Saul*, and though much may be said for it, considering some circumstances, yet considering the whole matter, we may safely pronounce of it, that it was certainly unjustifiable, for there were more safer ways of avoyding the displeasure and anger of *Saul*, than by raising an Army of outlaws and vicious persons, and appearing in actual rebellion against him.

Especially also if he used those arms directly against *Saul*, and that he either did, or at least offered to do, we are assured from the proffer and boast he made to *Achish* thereof, 1 *Sam.* 28. 2. and it will fix a deep guilt on the fact, whatever the intention was ; for if he promised this, and intended not to perform it, he was an hypocrite, and if he did, he was a Traytor and a Rebel.

But if none of this were true, yet the least evil that can be said, is, that he yielded not that assistance unto *Saul* which he might have done, and by which possibly he might have averted this sad fate ; for who knows how far the arms of *David* (in this juncture) might have contributed.

ted to the overthrow of the Philistines? and who knows not but that this might have been a happy means of a firm reconciliation betwixt him and *Saul*, and an occasion of more endearing himself to all the people, and occasioning the Daughters of *Israel* once more to sing his ἐμνήσθον.

And there is little reason to doubt, but these considerations stuck close to him, and gave a deep accent to every period, in his *ᾠδὴ*: for he whose conscience was so justly tender, as to be touched with a sense of guilt when he had but offered violence to the utmost Garment of *Saul*, may well be supposed to be burthened now with that sense, when he could not but know, that he had either been actually contributive to his fall, or at least had suspended that assistance, which probably might have preserved him from it.

From all which Considerations it will appear too clearly, what great cause *David* had to mourn on this sad occasion, and to lament with this lamentation over *Saul*, and over *Jonathan* his son.

But it seems he thought not himself alone concerned in this matter, but judged others also had cause to joyn in this Lamentation with him, and therefore accordingly he takes care and gives order that they should.--- Also he bad them teach the children of *Judah* the use of the Bow, which is the second General I observed.

In speaking to which I shall be concerned to do these two things.

I. To

1. To assure this Interpretation, and Sense, that I have given of the words.

2. To account for the reasonableness of the thing.

1. Then that this is the true Import and Genuine meaning of this Parenthesis, I can see no reason of moment to induce me at all to doubt, but some very great ones to make me confident in believing.

In order to the making of which to appear to you also, I must desire you to consider, that it was a common thing among the Jews, to affix special Titles to their Songs, whether they were Eucharistical or Hilasterial, *i. e.* whether they were designed to give praise for mercies, or whether they were intended to bewail guilt, and deprecate punishments; for of both natures you shall meet with Songs in the holy Scriptures; and many of these with some particular names and titles affixed to them, of which in the Book of Psalms we meet with many Instances, *i. e.* of Psalms with such Supercriptions as these, to the chief Musician, *Neginoth, Shoshannim, Altschith, &c.* just as this, to the chief Musician, *Kesheth*, or the Bow; the plain meaning of which is this, he had the chief Musicians, such as *Heman, Ethan*, and *Jeduthun*, to teach the common people to sing this Song of Mourning for the death of *Saul*.

And this name of the Bow is given to it, with
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respect

respect perhaps to the Philistine Archers, by whom this slaughter was made, as the precedent Chapter tells us ; but more especially with respect to the Bow of *Jonathan*, of which mention is made in it also, and by three Arrows shot out of which, by that truest of friends, *David* had notice of his danger, and warning given him to provide for his safety.--- So that you see I make here the Bow to be the name of a Song, and not to denote that piece of Armature, that is expressed by that name, and so the learning the people the use of the Bow, is the learning them to sing devoutly and Musically this Song.

And this Interpretation may be made good from these two Arguments.

1. The authority of some very considerable Versions, and Expositors.

2. The unreasonableness of the contrary Exposition.

1. By the authority of some very considerable Translations of this place : Such is that of the 72 Interpreters, and the Vulgar Latine, *i. e.* in all the Ancient Copies and Manuscripts of it, as the Learned *Gregory* from his own Observation intimates in his Notes upon this place, from whom I am not ashamed to acknowledge that I receive great help and direction in finding out this sense ; and such also is that not to be contemned ancient Translation of *Tindal*, in our own tongue.

And

And consonant to this sense is it understood by some very Learned Expositors, and would have been so by all, were it not that a fondness to follow some trifling Rabbies, have betrayed them into the contrary.

I do not desire to be told (for I have hinted it my self) that some of the Jewish Masters understand this place otherwise, I know it, and that they also have understood many others very ridiculously, and have miserably trifled, and said many very unreasonable things upon them.--- And none more so, than what they have delivered with respect to Kings, and therefore something relative to our present matter, as perhaps you may hear more fully by and by.

I do not speak this to disparage all Jewish Learning, I would have it encouraged by some, but not therefore idolized by others. I would not bring an Odium upon all the Rabbies, but I would not have their sayings made Oracular, and the great Standard of Truth.

For when God hath blessed us with a clear and full relation, and given us a key by which to unlock more clearly all their mysteries, then ever they themselves could. I do not know how to account it a due veneration of that Revelation, to forsake it, to go and grope in Umbrages, and Shadows, and Types, and in fabulous Traditions and Legends, such as most of their Books are stuffed

much with, if not wholly composed of.

Besides experience hath attested the dangerous consequences hereof; it hath been made evident of late by a learned pen, how most of our Christian errors have derived from an overvaluation, and too great a fondness of Jewish doctrines and customs; and truly I think it neither difficult, nor injurious, to give the same Origine to our late woful state rebellions, and to shew the doctrines of the late Usurpers, to be but the transcripts of what the latter Jews do fabulously report of the power of their *Sanhedrim* over Kings.

But I must beg pardon for this digression and hasten to show the unreasonableness of the contrary Exposition, and that not only, 1. From the impropriety and inelegancy of the Speech, and the strangeness of the *Apostrophe*, which is apparent, in bringing in *David* beginning a publick lamentation, and then breaking off with an impertinent command, *to teach the children of Judah the use of the Bow*.--- But secondly and chiefly from the improbability of the thing; for it cannot reasonably be thought, that the men of *Judah* were now to learn the use of the Bow, or ignorant of it; it was the common tacticke practice over all the East. And both *Saul* and *Jonathan* were excellent Archers themselves. And the use and knowledge of the Bow was so very common,

mon, that as Bread in the Hebrew Dialect is commonly used to signify all Food; so was the Bow, to denote all sorts of Armature.

This therefore now I take to be the granted sense of these words, and truly cannot but wonder, if any one that hears it, do not presently see the great consonancy of it, and therefore from the reasonableness of the sense I proceed

2. To account for the equitableness of the thing. And certainly if there was reason for *David's* lamenting the death of *Saul*, there was so also for the peoples joyning in consort with him, and joyntly singing this sad *Expi-cedum*.

For certainly, that man hath a strange notion of Superiority and Government, that thinks it not Instituted for the good and benefit of those that live under it; but for the Grandeur and State of those that exercise it. Vain men that judge by appearances and shadows, and look only on the outsides of things, are apt to stare at the Port of Kings, admire the rich Embroidery of their Robes, and those sparkling Diamonds that embellish their Crowns and Diadems.

But wise men that see those Thorns that are stuck in their Ermins, and those great cares that their Crowns are lined withal, do very well know, and wisely consider, for whom these heavy Crowns are worn, and who they are that reap the benefit
of

of all this state ; and that is certainly the people , who therefore have great reason to condole their death, and lament their loss, as being really their own.

That Kings are great Blessings to their people, besides the concurrent sense of all Nations, might be made evident, from those many great benefits, that accrue to their Subjects from their Protection and Government, without which, experience hath too often taught the World what a scene of things would presently take place ; for the sight of which I would remit every one here, to the four last Chapters, in the Book of *Judges* ; but that our own fresh, and yet bleeding experiences can tell more, and may justly supersede all other notices of these things.

The wise Greeks took care to transmit the notice of these things , by those very names, that Kings and Crowns were expressed by ; for the Diadem is *διὰ δῆμον*, for the people, and *βασιλεὺς* is *βασίς λαῶν*, the Foundation that assures the peoples safety ; and experience hath commonly attested the Wisdom of the Word, in shewing how torturing the common safety is still , when these are weakn'd.

And almost all Nations have used appellatives of analogous significations ; for therefore have they been called Shepherds, and Guardians , and Fathers, and Gods, not only to denote

note the happiness of enjoying them, but to express the exposed condition of these that want them.

And it will add mightily to our sense of this, to consider that God himself hath used every one of these appellations; yea, even the highest of them, for Kings are commonly called *Elohim* in holy Scripture; and that not only because they are Images of God's Power and Greatness, but because they are instruments of his goodness, and convey blessings to people so great, as justly to be entitled Divine.

There is a place in the *Psalms* (that I have often admired) and it is pertinent to our present matter: 'tis *Psal. 65. 7. Who stilleth the raging of the sea, and the noise of his waves, and the madness* (or tumult in last translation) *of the people*; as if the quieting of people, and preserving them in order, were as argumentative of a Divinity, as the *stilling the rage of the sea*, and that as both bespeak the same Power in effecting of them, so the happy consequences bespeak the same goodness.

And for these reasons all Nations almost in the World have been studious to pay the biggest Honours possible to their Kings; nay, have thought no mortal honours big enough for them, but have ascribed them into the number of their gods, and at their death contended for their *Apotheosis*.
And

And this hath been one chief reason of idolatry, men thinking they could never enough honour their Princes, unless they turned idolators of them; which though it were an ill requital of God, by whom Kings Reign, and who confers such blessings on men by their Ministry, yet it shews clearly, what a great sense they had of these benefits. And this hath been done not only amongst the rude and barbarous Nations, but the most polished and refined, even by the wise and grave Romans themselves.

Now these benefits of enjoying Kings, will be of use to give us the just measures of our danger, when we loose them. I have seldom seen a tall Cedar fall, but the subjacent Plants have been bruised by it, and the whole Vicinage hath been shaken, and smarted under the effects of it. And if the welfare of the people do not always suffer, yet it is always greatly endangered, when these changes come.

Besides, God hath told us in his holy Word, that he often takes away Kings in his wrath, and that their death, as it is the Index of a great displeasure, so it is often the Prologue to many tragical miseries. And we shall find the like intimations commonly in his providence, for he seldom calls Kings to these Chambers of darkness, but himself hangs up Tapers to light them thither. Shaggy Comets usually preceed the Funerals of
Kings

Kings, and as they are always startling and amazing Monitors, so they are almost always portentous, unless it be, when the prayers and tears, and repentance of men interpose and obstruct their malevolent influence.

From all which things I suppose it sufficiently intimated, what great reason there is, that the people should lament the fall of their Kings, and *the children of Judah be taught the use of the bow.*

But that's not all, it is not enough that the present Generation do thus, but that succeeding ones also entertain the same sense of these things: for so *David* here doth not only cause the present Generation to be *taught the use of the bow*: but he causeth it to be recorded also, for the notice and imitation of posterity: *behold it is written in the book of Jasher*: which

3. Is the third and last general Observable; in the understanding of which there can be no other difficulty, but only what we are to conceive this Book of *Jasher* to be.

That it is not the *Beresbith*, the Book of *Genesis*, which the Jews call the Book of the just men, because it relates the lives of *Enoch* and *Noah*, and *Abraham*, and *Isaac*, and *Jacob*, those real just men, is so ridiculously plain, that it is confutation enough to repeat it: The Learned *Masius* (I remember in his Notes upon *Joshua* the 10. v. 13.

where there is also mention of this Book) only mentions this exposition of some Rabbies, on purpose to expose it, and let the World see, what pitiful interpreters of Scripture they sometimes are.

And if we consider how they make out this sense, we shall see their trifling plainer: For this they say is written in that Book of the Just Ones, because in the Blessing of *Jacob* to *Judah*, it is said, *his hand should be* (or his Bow, say they) *upon the neck of his enemies*: but (besides the force of explaining Hand, by the Bow) the impertinency of it (if it were so) is very evident, for what relation is there between that Blessing, and this Curse or Misery? because *the bow of Judah should prevail at last over his enemies, therefore Saul shall fall by the bow of the Philistins.*

But I stay too long upon such triflings. *Joseph* gives Learned Men a good ground to interpret otherwise, i.e. of a Record that was deposited and kept in the Temple, wherein several things of extraordinary moment were recorded for the notice of Posterity.

But that which will yet bring the matter nearer, is the observation of Learned Men, that nothing but metrical Composures, or Songs upon these extraordinary occasions, were recorded herein. Some of the Ancient Jews have reckon'd up ten of these Songs, which it is probable were recorded in this Book before the time of *Samuel*.

Such

Such was that of *Moses* and the Children of *Israel* at the Red Sea , and of *Moses* before his death, that of *Joshua* when the Sun stood still, to give perfection to the overthrow of the Five Kings (which is expressly said herein to be recorded) and such was that of *Deborah* and *Baruch* at the discomfiture of *Sisera*, &c. it is not material whether we know them all or not.

And to these doubtless in process of time, were added others, and particularly this *Epicedium*, at the death of *Saul*.

And then I had just reason to say, that this was not recorded only for the Notice but the Imitation and use also of Posterity ; for these Songs being thus recorded in a book kept only in the Temple , with directions how they were to be sung (for that all learned men add too) is clear evidence that they were ordered at some stated times to be sung and taken into the Common Service.

That this book is now lost, is no great wonder ; so is the Temple it self, and so is the book of *Nathan* the Seer, and so is the book of the large Chronicles of the Kings of *Judah*, all which we know assuredly were written and extant a considerable time among the Jews.

So that I am now clear of this obstruction, and the sense is plain : this book of *Jasber* was a book in which *David* recorded this Lamentation, with

directions how it was to be sung by Posterity.

And indeed this is not done without good reason, for there are some great ends both of Prudence and Religion served by it.

1. Of Prudence, for there will be few methods by which a deeper sense of this great Judgment will be impressed upon men, then by thus appointing the memory of it, to be attended with tears and a Solemn Mourning; for as all men believe that men are not apt to mourn for nothing, so when they shall see wise and good men commending things to be lamented, not only by the present Generation that feels them, but transmit the same sad Memory of them to Posterity, they must needs apprehend them not to be any common or trivial evils, but very great and mightily concerning.

And what excellent ends of Prudence and Government may be served, by this only thing, *i. e.* begetting a through sense in mens minds of the great misery of loosing Kings, is easie for any presently to observe.

For this will most effectually endear the blessing of having Kings, and teach men highly to esteem and value it; and he that doth thus, cannot possibly be either disobedient to their Government, or trayterous against their Power and Person.

2. But then the ends of Religion in this, are
greater

greater and more worthy of consideration.

For if we suppose this loss of a King, barely as a great evil, without any respect to the peoples sins that might have occasioned it. Why then by commending it thus to the Lamentation of Posterity, men may learn both to be more fearful of such an evil, and more awful of that divine wrath that doth inflict it, and more earnest in their prayers, that they may never come into the sad circumstances of suffering it themselves.

But then if there be a great guilt occasioning this evil (as Religion teacheth us still to believe; for God afflicts not causlessly the sons of men, and great judgments never proceed from God, but when great sins in men call for them) Then indeed the ends of Religion in commending this Sorrow even to Posterity, are great and importing.

For then this may serve as an excellent method to impress on men the greater dread of all such sins, and the stricter care to beware of them, for so good men set up marks where wracks have been made, to give notice that the next Passengers may avoid them. And so wise Religion, by enjoyning us to bewail the sins of our Fore-fathers, doth excellently contrive for the rendring us more heedful of them.

And yet it will be religious upon another great score, *i. e.* in order to the escaping the punishment.

ments due even to the posterity of such great sinners, for some sins are of such great guilt, and so extremely facinorous, that they cannot be expiated by the punishment of one only Generation, and in such cases, what is defective in the sufferings of the Fathers, will be supplied in the sufferings also of the Children after them, and the intayled curse cannot be cut off, but by a signal sorrow, and eminent repentance.

But this Discourse will perhaps be more seasonable some Ages hence, when innocent Posterity shall be told the story of these things, and find our present most just Lamentation written in the Book of *Jasher*.

2. And now I have done with the words in that first sense I proposed to speak to them, and shall (in hopes of your patience) proceed to speak to them something in the second; in which I shall not need to be so long as I have been in the former.

For I no way question, but your thoughts have already prevented much of what might be said in the application of them to this day, and the sad business of it.

I shall therefore content my self to tell you, that as we have the same thing to lament, that *David* had in the Text; so all those reasons that stand strong for the one, do so also for the other, and as they warrant this Lamentation of his, so they

they will do the same thing for ours.

For we have the untimely death of a King to lament, as well as he, and for the same reasons too, so that so far we are equal.

But there are two Circumstances in which our case exceeds this mightily, and I name them, because they both make our Lamentation more just and needful.

1. The first is the great difference between the persons whose deaths are lamented.

2. The second is the difference between the persons, by whom their deaths were effected.

1. There was a great difference between the persons: it is not to me a pleasure to rake into the imperfections of any man, much less to uncover a Fathers nakedness; it is no way becoming to reproach Kings, nor strike them with the tongue, against whom a secret thought can hardly be innocent. I do not intend to advance the Honour of our King upon the ruins of *Saul*.

But yet as one Star differeth from another in glory, though all be lucid and glorious: so though there were many great excellencies considerable in *Saul*, yet it will be no dishonour to his memory to say there were more in our King, and which is more, these were never sullied by any one known vice, as they were in the other.

I dare not venture at his character, nor go about to draw his Image before you, lest it should
suffer

suffer by so rude a hand, and lest I should Profane what I purpose to Honour; for he that praiseth weakly and imperfectly, doth in truth dishonour and disparage.

It shall therefore suffice me to tell you, and I have reason to believe it, that whatever was requisite to make him good as a Man, and honourable as a King, God had bestowed upon him, in measures as great as humane imperfection is well capable here of.--- And if one of his glorious Predecessors were Canonized, and is remembered to this day, under the Honourable Title of Confessor, he doth justly deserve the same Glory, and will ever be remembered by all good men, under the as glorious name, of the Holy Royal Martyr.

2 But secondly, there's a great difference between the Instruments, by which their deaths were effected. I do not know how to make any comparison between them, unless it be in calling both *Amalekites*; and truly it will concern them to consider, if they do not deserve the name, and I pray God give them Grace to consider, whether the curse of *Amaleck* be not justly their portion.

But here is the difference mighty and great: *Saul* fell by the hands of strangers, from whom no better things could be expected, were it in their power to do it. But our Martyr fell by
the

the unnatural violence of his own Subjects, from whom all the World might expect better, by men who must first offer violence to themselves, martyr their own consciences, chase all remains of justice and compassion out of their own breasts, before they could do this murder, and cease wholly to be men, that they might commence Devils.

For truly I do not know, how they can expect any better name, whom no ties of Laws, no bands of Conscience, no Obligations of solemn Oaths can hold, or restrain from the greatest of wickednesses; If *St. Peter* were called Satan, for but out of a mistaken expression of Love, endeavouring to save his Master from running into danger; how much more justly must the cursed *Iscaiot* be called Devil, for betraying the same Master into that danger.

But my business is not to upbraid nor aggravate the guilts of these men; it is rather to bury them in a Sea of Tears, and beg us, by our Christian Lamentation and Sorrow to cast a Mantle over them, that they may no more come into Gods remembrance.

And to excite us all to the most passionate doing of this, I shall beg the Patience of this Honourable Assembly, whilst I endeavour to evince the becomingness and necessity of it, from these four great Christian Topicks.

1. The vindicating the Honour of our excellent Religion from any Imputations of being necessary to this fact.

2. The Expiation of that guilt, that it may dye the Nation in , and prevailing with God for the full pardon of it.

3. The prevention of those punishments, that yet may be impending for it.

4. The deeper impressing a care upon us all, to prevent with the greatest concernedness all incidences into the like heinous sin for the future.

First, for the vindicating our Holy and Excellent Religion from any imputations of being necessary to this direful fact.

And truly among all the sad consequences of this day, there are few or none that we should be more concern'd for, than the dishonour that seemed to be done to Religion by it, and none that we should be more zealous for than to clear it of the same.

I shall most readily grant, that were it any way chargeable with this fact, there needeed no other thing to be pleaded against it; this alone would bar all its pretences of being a Christian for ever.

For it is most certain, the Religion of the blessed Jesus can be chargeable with no such thing; nay, it is most obvious, that it takes all possible care to prevent them, that it secures subjection and cheerful obedience to Kings, by the strongest ties possible, and makes it impossible for a true Christian

to become Rebel upon any pretence whatsoever, as should be shewed at large, did either the time allow, or my subject require the same of me.

And there cannot be a greater mischief done to it, than to give any just cause to suspect the contrary; it must then never expect Kings to be its nursing Fathers more, but rather that they should all combine to banish it out of the World now, as they did to prevent its coming into it at first, upon the same prejudice.

But it was its honour, that it clear'd it self fully of all these unjust imputations, and commended it self to Kings, and became dear to them, and was nursed in their Royal Breasts, and was adopted into their Laws, as being the greatest security of their Government, and of subjection to them.

And what ever Religion doth contrary to this, is by that only Argument detected to be perfectly Antichristian; and truly were it my business to recriminate & retort calumnies, I would take this occasion to shew how truly unchristian all the different Factions amongst us at this day, are in their Doctrines about these things. And I could easily make manifest, how very unsafe all of them make the conditions of Kings, and upon what weak and slippery grounds they found subjection to them.

In this the most distant parties and sections conspire and accord perfectly. *Gabal* and *Ammon*,

and *Ameleck*, and all. *Rome* and *Geneva*, the *Claſſis* and the *Conclave*, *Munſter* and *Leiden*, and what ever places have given denominations to any of theſe Factions.

And I am not afraid to ſpeak it with ſome confidence, that if ſome men had power to act, and others durſt but ſpeak conſonantly to their principles, the late bloody Regicides would be Canonized in *England*, and the Murtherous *Jaques Clement*, and *Ravilliack*'s names would be writ in *Rubrick* in the *Roman Calendar*.

But my buſineſs is not to calumniate others, but to vindicate our ſelves. And it is the Honour of the Church of *England*, that her Doctrines in this caſe are truly Chriſtian and Primitive, and that ever hitherto ſhe hath been untainted in her Loyalty, that ſhe hath had the ſame fate with her Kings, and not only fell with, but was persecuted for her Loyalty to her Martyred Maſter.

And it is certain when ſhe fails to be ſo, ſhe ceaſes to be, degenerates from her ſelf, and doth juſtly forfeit their protection.--- But if God pleaſe to bleſs her, and Kings favour her till that time, there is little doubt but ſhe will remain till the great diſſolution. And as the pious and religious obſervation of this day may be one good means to prevail with God for this bleſſing; ſo it will be a ſtanding evidence of the injuſtice and malice of this immerited imputation.

2. For the expiation of the guilt of this great crime, and prevailing with God for a full pardon of it.

The shedding innocent blood is one of the greatest of guilts, but the shedding the blood of good Kings is next to impardonable, when one man riseth up against his brother and kills him, the Judge can judge him, and inflict a punishment equal to the guilt, but when he turns Parricide, or Regicide, murders his Father, and assassines his Prince, his guilt becomes transcendent, and God only can inflict an equal punishment, and therefore if any blood unjustly spilt cry loud and fix a great guilt; surely the blood of an Innocent King so spilt, must be supposed to cry louder and dye deeper.

I find a Law amongst the Jews, that when a man was slain, and the murderer not known, the whole Land became responsible, and chargeable with the guilt, and therefore, was to be purged by a General Sacrifice.

But this comes far short of our case, and makes such a publick sacrifice much more needful for us; for if that were due in case of any common murder, it is much more so in ours, where though some of the Murderers be known, and have had the just reward of their crime, and it is to be hoped, God be in some measure appeased: Yet all are not known, and some that are, are yet (by a
mercy

mercy next to divine) spared; upon which account a continued Sacrifice will still be needful to supply what is wanting towards the full atonement.

This is certain, and a sad truth, the Land may be said to be defiled by this blood, and almost all sorts of men more or less chargeable with it (as will appear if you will please to recollect what hath been before delivered) and therefore it cannot be less than absolutely needful (unless we will still lie in this guilt) to mourn publicly before the Lord still for it, and to intersperse in our mourning (as the Church doth piously teach us) this Prayer: *Heal our Land O Lord, and deliver it from blood guiltiness O God, thou God of our Salvation.*

3. For the prevention of those Judgments that yet may be impending for this guilt.

Where guilts are transcending, there what is wanting in a single judgment towards expiation, must be expected to be supplied in many, and what cannot be sufficiently punished in a short infliction, will certainly be made up in the length of it.

And truly we have just cause to fear, God may proceed after the same measures with us, and account this Sin too great to be punished in our Age.

That this Land hath smarted under a series of many

many heavy judgments since that black time, our yet bleeding experiences can too plainly tell us. And that some of these have carried on them such clear signatures, as even point to this their great cause, the only calling them to remembrance, will be clear evidence. And those men that have used to be such bold Interpreters of Providences, might do well to consider.

But yet whether our punishments have been in full proportions, and the voice of that blood be quite stilled, and God fully propitiated, he only knows, but we have just cause to be fearful, and therefore have as just cause yet to continue our religious Mournings, as we had to begin them, the next night that succeeded that Tragical day.

I do not desire to be counted a bold pryer into God's secrets in thus ascribing those judgments to this sin. I bless God I have learned more Christian modesty, and shall never (I hope) fall into that presumption, which hath added to the guilt of those mens sins that were the Authors of this mischief.

Neither do I desire to be told, that we have other sins enough to deserve these and worse Judgements, I know it too well and could wish mine eyes fountains of tears to weep for them.

But then I say, it ill becomes penitents in their Humiliations and Mournings, not to account for all known sins, especially if great and heinous.

And

And it is a sad sign, when those that would be accounted the only true Mourners in *Israel*, and can be so exact in telling God their other crimes, should never think fit to take this into their confessions, and yet I am sure they have most cause to do so.

But because they do not, I am sure we should, and make up by our repentances and mournings, what is wanting in theirs.

But I have something more to say to these men, I suppose they will not be brought to say they suffer'd for this sin, before the Restauration. They were then indeed those that made others suffer, and the sufferings of the King being by them thought too little, they were made up, in heaping them upon all those who either did, or could be pretended to have adhered to him --- And since that time, it seems in these mens account all our sufferings have been for other crimes. Therefore according to them, this sin hath never been punished at all yet, and perhaps they think never must. And yet they must either grant it to have been a great sin, or else quit Humanity, and consequently expect the punishment, or by Repentance seek to avert it, or else they must quit their claim to Christianity.

If it be said (as I doubt not but it will) that our most signal Judgements have been since the Restauration.

I readily grant it, but yet think it a great advantage. Indeed till then, we were sufficiently punished by these men, they made our loads heavy enough, and God was pleased in mercy not to make them heavier. And therefore since hath only been the time, in which these Judgements could well be inflicted: Especially if we consider, that when the first means were used for the expiation of this guilt, and Humiliations appointed to succeed them. Then the murmurings of these men began, and just like as after the execution upon *Corah* and his Complices, complaints were made, that the Lords people were slain, and men lost the sense of their former sins, and began to contrive how to commit them again.

So that it was then Gods time to step in, and let an unthankful Nation feel his hand, and reckon with them for their former dismal great miscarriages: And therefore we may thank these mens murmurings and unthankfulness, that this sin was so signally, and yet is not sufficiently punished.

And because we have just cause to fear it is not, we have as just cause to continue our most passionate Humiliations and Tears, if thereby we may propitiate God, and prevail with him for a final suspension of what is behind.

4. For the deeper impressing upon us all a great care to beware of all future incidences into the same Sins.

This is the end, and this is the effect of all godly sorrow, for men do not sorrow in Gods account, when they sin and sorrow, and sin again; but when they so sorrow, as to sin no more.

And to let this days Humiliation have this effect upon us, will render it truly Divine, and procure Gods gracious acceptance and blessing.

But without this, it will be but pageantry, and add hypocrisie to our other guilts, and be but just like the Jews adorning the Sepulchres of the Prophets, which their Fathers had slain, when themselves retain'd the same Principles, and were designing to murder the greatest of all Prophets themselves.

And truly, if we lament the death of the Father, and yet retain the same rebellious principles against the Son, our very lamentations are but mocking of God, aggravating our guilt, provoking his anger, and the more certainly assuring our own plagues. Then only will our tears atone this guilt, when they drown and take away those evil lusts that did occasion it.

And here I cannot but express my sorrow, that there is any need to mention these things; and certainly it is a wounding reflexion, that all our great experiences should be no better improved, and should not have long ago superseded all need of any addresses to us of this Nature. A man might reasonably think, that English men had
tasted

tasted too largely the bitter effects of rebellion, to hanker after it again, and experienc'd the great blessings of Loyalty and Subjection so fully; as to endear them to it, and fix them in it, beyond all possibility of being removed --- And if it be not thus, it must needs be very strange.

But so that sottish people the Jews grew quickly weary of the mild Government of *Moses*, and in their hearts, (yea and words too) returned into *Egypt*, whose bondage they so very lately groaned under, and above all things wished deliverance from, and it will fix the same reproach of sottishness, or something worse, upon those men, who grow weary and impatient under the golden Scepter of a gracious King, and are fond of the Iron Rod of an imperious Usurper. To all such I must take liberty to say as *Moses* did to his people in much what a like a case, Do you thus requite the Lord; O foolish people and unwise! Do you no better know your own mercies? Have you so poor a sense of those Miracles of kindness, that have blessed you with them? Do you wish with the murmuring Jews, that you had died in *Egypt*? Take heed of provoking God, you may have your wishes too soon.

But I would fain hope, that I am needlessly invective against these things; and I am loath to have any thing to accuse my Nation of. I would fain (in spight of the common proverb) suppose

them men, that are able to apprehend and judge truly of things that do so widely differ. And if so, it will soon appear a great truth, that Loyalty is the interest as well as duty of English men, their being true to Monarchy is their happiness, as well as their honour; past experiences have attested how happy they have been under it, and late experiences have demonstrated how impossible it is for them to live under any other Government; and then the inference from both these, one would think were easy.

And I cannot but congratulate the happiness of the English Genius in this, for it is the just honour and prelation of Monarchy, that its safety consists in the wealth and happiness of its Subjects, when few instances can be given of any Common Wealths that have flourished much longer, than while necessity and poverty were their ligatures and cements; and it is the good hap of a people to be so naturally inclined to that, which is much their interest, and their felicity.

But I am called this day to speak before this Great City, I would therefore crave leave, to conclude with a short address to it.

I do not come to doubt the Loyalty of it, no, but to congratulate it rather, and I take the so religious observation of this day to be a standing evidence of it. And I can no way question but such wise men, that have signalized themselves
by

by their prudent Government of this City, and preserving Order in it to such measures, that no such City in *Europe* can boast the like, and have received just marks of honor for it from a King, that can never fail to reward Merit, do very well understand their own duty, and know how to demean themselves accordingly and will never fully the glory of these actions, and the honour gotten by them, by any thing unworthy of either. It is justly to be hoped, that as the late fire hath truly refined this City, it rising up in a splendor much greater than was before, so that it hath melted down all *faeces* and dregs of undutifulness that were formerly in the hearts of any of its Inhabitants. And that as Justice seems written on your Gates, so Loyalty will be the Imbellishments of your Palaces. And I am the more confident in my hopes of these things, because all considering men will clearly see these three great things to depend upon it, and be secured by it.

1. The honour and safety of the King.
2. The honour and welfare of this City.
3. The welfare and quietness of the whole Kingdom, all these (next to God's blessing) will be secured by the Loyalty of this Capital City.

1. The honour and safety of the King; for as the honour of a King is in the multitude of his Subjects, so his safety consists in the love and affection and loyalty of these Subjects, and the great

er the number of Subjects that are embodied, is, the more conducive to his safety is the love of them, since they can always be more ready as well as able to yield him assistance, and to strike despair into any that would attempt against him.

2. The honour and welfare of this City itself, he that will search into the causes of the decay or ruine of Royal Cities, will soon find their separating from their King to be one great one. I cannot multiply instances (because I have not time) of this. I shall only beg you to call to your remembrance an instance in our next Kingdom of *France*, it will be hard for any man without tears to read the misery of that City not very long ago, but the cause is obvious, it was being separated from their King, by the Faction of the House of *Gnise*, and by the bewitching charms of a Holy League; if you will recollect your own miseries in the late times (which I have seen some of you weep for) you will be able to ascribe it to the same cause, effected also by the same means, *viz.* the enchanting Sorcery of a Solemn Covenant.

Honourable and Beloved, this is a great truth, the safety of the King depends upon the welfare of this City, and the welfare of this City depends upon the safety of the King. And if men would look into the truth of things, they would soon perceive that their interests are complicated; and indeed the same. The safety of all Bodies (next
ever

ever to God's blessing) consists in the firm cohesion of its parts.

And it is true in experience as well as speculation. And who ever will trace either the ruine of the King, or subsequent misery of this City to their first Origins, will soon find the Artifice of some men in separating them from each other, effected both.

And you may see the same things plainly still; for these men that design now the same things again, do pursue them still by the same method, it is here that they first spread their Nets, and place their Engins, and their disappointment here, will cause despair and unsuccessfulness ever to attend their mischievous devices.

And therefore my assurance that I speak to wise men, gives me assurance also of their great care still to disappoint these men. For as *Solomon* saith, *Surely in vain the Net is spread in the sight of any Bird*: So say I, if we permit the same men, by the same methods, to trapan us again into the same crimes, and make us serve to the same evil purposes again; we then make our ruine our own guilt, as well as our misery, and must perish as unpitied fools for ever. But God (I hope) hath reserved us to better purposes, and will give us grace to pursue wiser Counsels. A few days past have given good hopes that the *Genius* of the English Nation is recovering it self, and your hearty compliance with those great and (I hope) wise Coun-

sels, will be mighty contributive in order to giving effect to these hopes.

3. But the effects of your Loyalty will not be confined in so narrow a room, but will be extended to the benefit also of all the Kingdom. It is you that stamp the practice of all the Nation, by your carriage they take their measures, and make your Actions their Presidents. So that you'll not only save your selves by your signal Loyalty, but you'll be influential also, in saving the many thousands of *Israel*. The seeds of Loyalty sown in this plot of ground, will quickly spring up into a Tree whose branches will extend to the distant shores, which together with the Royal Cedar, will make a Shadow, under which your selves, and all the Nation may sit safely, and sing praises to God chearfully, and be happy in the Contemplation of your great Bliss.

And now I have done, but that methinks I see something in the countenances of this Audience, which incourageth me not only to beg that you would, but prophecy also that you will, exercise your selves in these Tactics, sing this Lamentation with such hearty accents of pious sorrow, as may reach even to the Throne of God, and be accepted by him, and prevail with him for pardon of the guilt of the death of the Father, and a Blessing to descend upon the head of the Son, and that God will graciously please to add those years to the life of this, which he was pleased to suffer to be subtracted from the life of the other.

That we will all learn to shoot skilfully in this Bow, such Arrows as shall be sharp in the experietice, as well as midst of the Kings and our Enemies.

That as English Archers have been renown'd for their Chivalry in earth, so they may ever be blessed for their Loyalty, in Heaven. That all our names may be recorded in the Book of *Jasher*, and be found written in that Book of the Upright and Just Ones at the last day, and our portions of Bliss be eternal with theirs in Heaven for ever more. Which God of his infinite Mercy grant for Christ Jesus his Son. To whom, &c.